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PAPAL ORDERS AND DECORATIONS.



It is a well-known fact that the Pope, in spite of the occupation of Rome, is still acknowledged by all governments to be a sovereign, and as such he has the right to confer orders, decorations, and titles which are officially recognised everywhere as equal to the decorations of any other State. In considering them, we must distinguish between orders properly so called, and decorations, service-crosses, etc.

There are five orders conferred by the Holy See, viz., the Order of Christ, of Pius, of Sylvester, of St. Gregory, to which we may add that of the Holy Sepulchre, although it is entirely different from the rest historically and in the manner of conferring.

The highest in rank is the Order of Christ. It originated in Portugal, where it was founded in 1318 by King Dionysius as an ecclesiastical military order to defend the boundaries against the Moors. Pope John XXII. approved of it April 14th, 1319, but reserved the

right to confer it himself. The Portuguese order retained its ecclesiastical character until it was secularized and changed into an order of merit in 1797, but the papal soon became one of the latter class exclusively, and the highest of its kind. It is conferred very rarely. It has only one class, but as a special mark of distinction a star of brilliants is sometimes given with it. The real badge of the order is an oblong enamel cross of red with an inner cross of white, and is worn around the neck with a red ribbon, whilst the splendid star ornaments the left breast. Like every papal order the Order of Christ has a special gorgeous court uniform, consisting of a red dress-coat with white gold-embroidered facings and cuffs, gold epaulets, white trousers with gold trimmings, sword and two-pointed hat with white feathers.

Next comes the Order of Pius, which was instituted in 1847 by Pius IX., who thus resuscitated the order of the Cavalieri Pii, founded by Pius IV. in 1550. Originally this

order had only two classes, but now it has four, viz., the Grand Cross, Commander of the first class (with star), Commander of the second class, and Knight's Cross. According to the Bull of June 26th, 1849, the first three grades bestow hereditary, the last one only personal nobility, on the recipient. The decoration of this order consists of a dark-blue star with eight rays surrounding a white round shield, which bears the inscription of Pius IX. encircled by a gold band with the words: "Virtuti et merito." On the reverse is the date of institution, 1847. The ribbon of this order is dark blue with two red stripes. The gala uniform consists of a dark-blue dress coat with red, gold-embroidered cuffs, white pantaloons with gold stripes, epaulets with the insignia of a colonel in gold, two-pointed hat with white plumes and sword with mother-of-pearl hilt.

The Order of St. Sylvester, according to tradition, is the most ancient of all papal orders. It is also called the Order of the Golden Spur, and is said to have been instituted by the Emperor Constantine and confirmed by Pope Sylvester I. In the Middle Ages this order was not only conferred by the popes, but also by other sovereigns, and the title "Equus aureus" or "aureatus" was considered one of the greatest titles of honor. Under Gregory XVI. the constitution of the order was amended, and it was determined that it should consist of two classes, commanders and knights. Its decoration is an eight-pointed white enamel cross with a gold border. Below the cross is a golden spur. In the center is the picture of St. Sylvester, and on the reverse the inscription: "Gregorius XVI. restituit." The uniform for both classes is a red dress-coat with two rows of buttons, a green collar, and gold-embroidered cuffs, together with white trousers with gold stripes, and a two-pointed chapeau with plumes, sword, and the epaulets of a colonel. The decoration is worn by a red ribbon striped with black. A special distinction for both classes is the golden chain which is worn over the shoulders and on the breast. Of this order only 150 Commander and 300 Knight crosses can be given away;

besides all papal chamberlains are born Knights of the Golden Spur.

Of the orders of the Holy See the one most frequently conferred is that of St. Gregory, founded in 1831 by Gregory XVI. It comprises two classes, namely for military and civil services, and each division has four classes, viz., the grand cross of the first and second class, commanders and knights. The knights of the military division wear the decoration, which consists of a red indented enamel cross, in the center of which is a picture of Gregory the Great and on the reverse the inscription "Pro Deo et Principe" with a trophy, and those of the civil division with a green enamelled laurel-wreath. The gala uniform consists of a dark green open dress-coat with silver-embroidered cuffs, without epaulets, white pantaloons, sword and two-pointed chapeau with black plume.

The Order of Christ holds precedence over all other papal orders. Next follows that of Pius, but in regard to the other two it is not certain which one takes precedence, but it is obvious that the grand crosses precede all those of commanders and knights, and commanders the knights of all other orders.

Properly speaking, the Order of the Holy Sepulchre of Jerusalem does not belong to this series, but forms a division by itself. Its history dates back to the time of the Crusades, when it was considered a special honor to be knighted at the Holy Sepulchre, and great privileges were bestowed on these knights since that time. Alexander VI. granted the Franciscans, the custodians of the Holy Sepulchre, the power to confer knighthood there. Benedict XIV. reformed the statutes in 1746, and after having lapsed into desuetude, they were revived by Pius IX. in 1847. Since then the Patriarch of Jerusalem is the representative of the Pope in all affairs of this Order, and he has the power to grant it independently. In Rome he is represented by a bailiff of the order, at present the Papal Chamberlain, Count Fani. This decoration is intended for those that have deserved well of the missions in the Holy Land. It has four classes, and consists

of the so-called five-fold cross of Jerusalem, surmounted by a golden royal crown and attached to a black ribbon. The court uniform consists of a white, buttoned coat with black, gold-embroidered collar, facings, and cuffs, gold epaulets, white trousers with gold strips, two-pointed hat with white feathers and sword.


These are the only papal orders that are conferred at the present time, as the rest have been suspended since 1870.

Now a word about other decorations, viz., crosses of honor and medals. Of these we

have the cross for military services rendered before the occupation of Rome "Pro Petri Sede," for the campaign of 1860, the Mentana cross of 1867, etc. Then we have the gold and silver medals "di Benemerenzia." These bear the portrait of the reigning pope, and are worn with a white and yellow ribbon. The cross "Pro Pontifice et Ecclesia," founded by Leo XIII. in 1888, is the one most frequently conferred at present. It is in gold, silver, and nickel, and is attached to a red and white ribbon.

T.

Protestant Criticism of a Recent Catholic Work.

N some quarters it has become a custom to talk about Catholic inferiority in literary and scientific matters. Still some of the most important works issued in late years are those of Catholics. Not to mention the great 'Philosophia Lacensis' and the 'Cursus Scripturae Sacrae' of the German Jesuits, the works of Pastor, Emil Michael, S. J., ('History of the German People,' from the 13th century to the period when Janssen takes up the story), H. Grisar, S. J. ('History of Rome and the Popes in the Middle Ages') and other scientific productions of Catholic writers are standard works in their respective fields. A literary publication of the very first class is Father Baumgartner's 'History of Universal Literature'*) already reviewed in THE REVIEW. The first four volumes have met with the almost enthusiastic approbation of German, English, and Italian reviewers. An Italian writer speaks of the "gigantic work" (opera gigantesca) of the ingenious Jesuit. Most interesting are the high praises bestowed on the work by Protestants. But a few months ago the present writer was told by a Protestant minister in this country that "he never read anything on the Bible as beautiful as Baumgartner's

literary appreciation of the Holy Scriptures" (in vol. I.: 'The Literatures of Western Asia and the Countries of the Nile.'). Of the second volume ('The Literatures of India and Eastern Asia, China, and Japan') a Protestant professor of Oriental languages at a German university wrote that it was of the highest value even for Oriental scholars.

Volume III. treats of the Greek and Latin literature of classical antiquity. This volume was received as favorably as the preceding ones. Which means a great deal. For, as a reviewer in the *Wochenschrift für Classische Philologie* (Berlin 1900) observes, "so much has been written on this subject that one was naturally anxious to see how Baumgartner was going to treat this part of his work, so successfully begun." The reviewers unanimously praise various striking qualities which distinguish this volume no less than the first two. They admire the profound learning of the author, perhaps even more the skill and discretion with which he embodied in his work the latest results of philological and antiquarian scholarship without any cumbrous scientific apparatus. They find his style pleasing throughout, at times rising to a brilliant and fascinating character. What was prized most highly was the author's calm and judicious appreciation of the various writers and their works. It has been remarked by a

*) 'Geschichte der Weltliteratur,' Herder, Freiburg and St. Louis.

philological paper that Father Baumgartner treats the literature of the ancients not in the often narrow fashion of professional philologists, but as one who has a perfect grasp of the wide range of literature, ancient and modern. This enables him to assign to each work its proper place in the world's literature and to show the influence it exerted on later productions. The Berlin *Wochenschrift für Classische Philologie* does not hesitate to recommend the book warmly to all teachers and students of classic philology. At the same time it forms delightful reading for all who have enjoyed a classical education, the more pleasant for the absence of the drudgery of the schoolroom which prevents most students from a real appreciation of the beauties of ancient lore. The chapters on Homer, Greek Tragedy, Virgil and Horace will be found especially interesting.

Volume IV. contains the Latin and Greek Literature of the Christian Nations. There exist some monographs on this subject, but scarcely any work which treats it in its entirety, certainly none which treats it in the masterly manner of Father Baumgartner. The contents may be seen from the headings of a few chapters: 'Beginnings of Early Christian Literature,' 'The Greek Fathers,' 'The Latin Fathers,' 'Liturgical Poetry and Hymns,' 'Prudentius,' 'Latin Culture Taking Refuge in the British Isles,' 'The Literary Round,' 'Table of Charlemagne,' 'Literature in the Monastic Schools,' 'The Chroniclers,' 'Religious Drama,' 'The Renaissance in Italy and Germany,' 'Humanism and the Reformation,' 'The Latin School-Drama of the Jesuits,' 'Sarbiewski and Balde, the Two Great Jesuit Poets,' 'Latin Poetry in the 19th Century,' 'Leo XIII.'*) This volume in many respects is a revelation to the literary world; it exhibits a wealth and variety of genuine Christian poetry of which but little is known. While the III. volume is for many a welcome résumé of former studies, this IV. volume might prove instructive as well as interesting for the theologian. Of particular interest in this regard is for instance the chapter on Prudentius, the "Christian Virgil," whose beautiful poetical

expositions of the truths of Christianity deserve to be known better than they are at present. Protestant reviews have again bestowed most flattering commendations on this volume, among others the *Wochenschrift für Classische Philologie* and the *Strassburger Post*. The latter speaks of Father Baumgartner's "stupendous diligence, wide reading, and unparalleled acquaintance with literature."

Be it remarked, however, that the author has not bought the good will of his Protestant critics by any compromise with regard to Catholic principles; far from it. His reviewers are careful to observe that they must differ from him as to various religious views and leading principles. One says: "Baumgartner professes his Catholic view-point emphatically, but, at the same time, with tact and *noblesse*, so as to offend no one." Years ago, when his scathing criticism of Goethe appeared, many cried out against him, not only Protestants, but also some Catholics, whose intellectual vision had become dimmed by all the incense burnt by the devoted worshippers of Goethe. Baumgartner did not prostrate himself before their idol, but approached it as a fearless critic and above all as a sincere Christian. He showed the Germans the object of this new cult in its true nature: a great genius, but marred by jealousy and vanity; a *poeta natus*, who however would have been far greater but for his sensuality and infidelity. The writer remembers well how a professor of German literature in a Prussian gymnasium, sup-

*) From the last chapter the Baltimore Sun [May 23rd, 1901] quotes a specimen in the following words: "Professor Baumgartner, in the fourth volume of his 'Geschichte der Weltliteratur' (History of Universal Literature), which has just been published, reprints a pretty little poem by the present Pope, which is very little known. In Latin, the only language employed by Leo XIII. in his numerous poetical compositions, it sings the praise of a modern invention—photography. In its original form it reads as follows:

Expressa solis spiculo
Nitens imago, quam bene
Frontis decus, vim luminum
Refers, et oris gratiam.
O mira virtus ingeni
Novumque monstrum! maginem
Naturae Apelles aemulus
Non pulchriorem pingeret.

In English: Bright image, produced by the sun's rays, how well dost thou represent the splendour of the brow, the expression of the eyes, and the grace of countenance. O wonderful power of human genius and new prodigy! Apelles would not paint a fairer or truer picture of nature, however emulous to rival it."

The little poem is pretty indeed. The quotation shows also that an English translation of the work would not be treated with indifference even by our daily press.—R. S.

posed to be Catholic, flew into a rage on discovering Baumgartner's 'Goethe' in the hands of a student and gave vent to fierce declamations against "that malicious attack on the character of Germany's greatest writer." Some years later a German Protestant took Father Baumgartner to task for his pitiless criticism of Goethe, which he styled "heartless but spirited" (*herzlos aber geistreich*.) The critic added that he had learned that Baumgartner intended to write a history of universal literature, and he candidly admitted that he knew of no other writer better fitted for the difficult task than this Jesuit. The four volumes issued so far amply prove the truth of this prediction.

If we reflect on the prejudices with which many must have taken up Father Baumgartner's volumes, and if we consider the proud exclusiveness with which most professional philologists treat the works of writers not belonging to the "caste," we must conclude from the criticisms quoted—and many more might be added—that Father Baumgartner's History of Universal Literature is altogether of a superior kind. May God grant the distinguished writer health and strength to complete his "gigantic work," which will be one of the finest specimens of modern scholarship. It is only to be regretted that an English translation of this splendid work has not yet been undertaken.

R. S.

Subjects of the Day.

The Cancer Problem.

Dr. Gaylard, head of the New York State Pathological Laboratory at Buffalo, reviews in the May number of the *American Journal of the Medical Sciences* the recent work on the cause of cancer by investigators in Italy, Germany, and England, and gives the result of the observations at Buffalo. The cause of cancer is not yet definitely decided. Evidence is furnished, however, that the micro-organism that causes the insurrection of body cells known to pathologists as carcinoma, is an animal microbe, in contradistinction to ordinary bacteria, which belong to the plant kingdom.

The scourge of cancer, instead of decreasing in virulence with the improvement of general sanitation, has taken on new phases of significance and furnished a constantly increasing mortality, though there are certain reasons for thinking that the increase of cancer is more apparent than real. The disease, especially when it attacks internal organs, fails much seldomer of recognition than was the case years ago. This is an important factor in statistics of death from the disease. Besides, the recent decrease in the general death-rate of large cities has affected espec-

ially older people. More adults now live to the age when cancer is most active, than formerly, when typhoid fever and dysenteric diseases were important elements in all great city life. But apart from these elements of the apparent, there is undoubtedly a real increase of malignant disease. Such distinguished authorities as Billroth and Nothnagel have announced it as their opinion that the increase of cancer affects especially the better classes—i. e., the better nourished classes, more than the poor. English and French pathologists are agreed that cancer is more frequent among meat-eaters.

Cancer remains then our most important medical problem. It is to be hoped that nothing will arise to prevent the prosecution of present research, and that further investigation by many observers will be generously encouraged.



We take the following notes verbatim, with an omission here and there, from a leading article printed in the New Orleans *Daily States* of May 18th: In every speech that has made

he has worked in "the glorious stars and stripes" so industriously that a great many people are beginning to believe he has a builder's lien on the flag and that it is his exclusive privilege to play the bunting for all the political capital there may be in it. But one would infer from the tone of his speeches that he regards the mass of American people as an unpatriotic gang of roustabouts who do not properly reverence "the banner of freedom." Sensible men, however, know that there is a deal of buncombe in . . . flag talks, for while the people have just as much respect for the flag as he has, they are not unmindful of the fact that true patriotism does not consist in worshipping a bit of red, white, and blue worsted.....

. . . . Repeated eulogies of the flag in and out of season as though the people were ignorant of its existence, are becoming ridiculous. They bring to mind the tin-horn patriot in the opera bouffe, who, on every occasion, wrapped himself in the American flag and was anxious to die like a son of a gun and to be kissed for the sake of his mother. The fellow who is always shouting for the flag and throws a half dozen fits whenever he sees a stove polish advertisement on it, is the chap who in time of war suddenly becomes so sadly disabled by rheumatism or the botts that it is impossible for him to get within hailing distance of a recruiting office and his health remains wretchedly bad until the war ends, when, as a champion shouter and patriot, he resumes business at the old stand and his resonant mouth is once more heard in the land....

For many years the class of patriots represented by . . . have apparently secured a monopoly of the stars and stripes, and to read their speeches one would believe that he could, with impunity, make a pigsty out of the Capitol building and use the Constitution of the United States for stove fodder, but he dare not touch the flag. While . . . makes the flag the main tune of his speeches there are two or three other strings on which he plays variations, such for instance as "liberty," "union forever," and "duty." These with the overworked flag make up the oratorical harp that . . . has been twanging in all parts of the country during the past five years, but the old instrument is showing signs of being played out and there is much reason to believe the people will be very grateful indeed if he treats them to something new in the way of patriotic chin music.

We leave it to the kind and intelligent reader to guess who the apostle of patriotism is against whom this strong invective is directed; reminding him, however, that there are other apostles of this kind besides the one sketched in our leading article of May 2nd.—A. P.



An English Jesuit on Liberal Catholicism.

At this years' annual conference of the Liverpool branch

of the Catholic Truth Society, Rev. C. Coupe, S. J., delivered a splendid address on "Loyalty to the Church."

He said (we still further condense a synopsis which we find in the *True Witness*) that at the beginning of the last century the Catholics of England were a mere handful, with no social or political standing, but to-day they numbered about twelve millions, and were found in numbers in every rank of life. But there was a cloud on the horizon—Liberal Catholicism. It was breadth without depth. Liberal meant progressive. Surely the Catholic Church was conspicuously progressive, in fact the only Church that did progress, because it was the only living Church. The other so-called churches were already disintegrated and falling to pieces. Faith was truth, and therefore science must agree with faith. Liberal Catholic really meant a lax Catholic; one inclined to belittle, despise, and reject ecclesiastical authority. Many of the Liberal Catholics were converts only half converted, and should never have been admitted to the Church.

As for the causes of the attitude adopted by Liberal Catholics, Fr. Coupe said, it was largely due to the Protestant atmosphere, and Catholics were affected by Protestant environment. That was one disadvantage of the freedom which the Church enjoyed in England. The second cause was the exercise of private judgment, while a third cause might be attributed to indiscriminate reading, as a Catholic, in order to keep abreast of the times, was compelled to read Protestant literature.

Converts should not be admitted to the Church unless they accepted the dogma of

faith based on the grounds of God's revelation. Catholics should be dissuaded from ventilating their grievances in Protestant newspapers, and they should love the Church, study her history, and side with her. Finally

they should not read lax books or papers, but should safeguard their faith as they would their chastity, and aim at being humble, obedient, and docile.

Sociological Questions of the Day.

The Saturday Half-Holiday.

A reverend reader writes to THE REVIEW:

That Saturday half-holiday which seems to be approved of by so many, is a very unfortunate thing in my opinion—a bane to religion, a frequent cause of disturbance in family life, and often the cause why men turn the Lord's day into a Devil's day. It is a great promoter of dissipation and of squandering a week's earnings. In my estimation it is the principal (if not the sole) cause of Saturday night parties, dances, and all kind of dangerous or unlawful amusements. Thirty years ago the Saturday night dances, etc., were strangers, now they are of common occurrence. Such parties are carried on the whole night even to 4 or 5 o'clock Sunday morning. If the participants go to mass at all, they can not hear it properly; but it may safely be said that most of the time they go to bed and "sleep it off." I have seen them with my own eyes drifting homewards early Sunday morning on the last night-car. Dances and parties on Sunday afternoon and night would not be half as injurious to a Christian life, as are those on Saturday night. I wish from all my heart that our laboring men had a little more rest and recreation, but for our home's sake here, as well as for our home's sake hereafter, let it not be a Saturday half-holiday.

A great blessing it would be, all around, if a law were passed to the effect that every employer should give a twenty-four hours' rest out of every seven days to all his employees regularly only on the first day, Sunday, and if be not possible on the first, then once a week on any other day.—O. F. M.

The Altruists.

The Association of Altruists has disbanded. The Altruists established a colony about a year ago near Morristown, N. J. The golden rule was painted on every fence. There was an initiation fee of \$5 and a weekly fee of \$1. Any man or woman of good character and good habits was eligible for membership in the community, which guaranteed to its members steady and congenial employment, and, in the days of sickness or superannuation, sufficient ease and comfort. The children of the community were to be educated inexpensively by competent teachers.



One of the latest coöperative schemes is the incorporation of the town of Wardencllyffe, Long Island, which promises soon to grow into a city. The area includes 3,500 acres, which is equal to that of some English cities. It is already supplied with an electric lighting system, an artificial ice plant, and other modern conveniences. This plan includes a well conducted farm, dairy, etc., from which the members are to be supplied with its products at the lowest market price. A hunting preserve, well stocked with all kinds of game, open only to the use of members, is also a feature.



Letters to the Editor.

The Widows' and Orphans' Fund.

TO THE EDITOR OF THE REVIEW.—*Sir:*

In reply to Mr. J. Hernan's article on life insurance in No. 7 of your valued paper allow me to submit the following:

In spite of Mr. Hernan's objections I reiterate the statement that "I am sorry he did not take the pains to acquaint himself with the facts in the case," before rushing into print. In his first article in No. 1 of THE REVIEW he says: "To save the society (W. & O. F.) it was resolved to keep up the old assessment rates, but lower the insurance,"—and yet he bases his calculations on the new rates proposed by myself and others, which however were never adopted by the society. This shows either a want of information, or a lack of consistency.

Then he states that as soon as the reserve fund reaches one-tenth of the insurance in force, "death-claims are to be paid in full as formerly." If Mr. Hernan had carefully perused the new law adopted in Peoria, he would have discovered that it stipulates (§ 3.) that as soon as the reserve fund shall have reached one-tenth of all insurance then in force, "the surplus (derived from scaled policies) shall flow into the assessment fund for the benefit of the members." The only intimation any one ever made, that the society might return to the old system of paying policies in full, was made by myself in a circular explaining the new law, issued Oct. 12th, 1900, in which I stated that in the event of the completion of the reserve fund, "the society may return to the old plan of paying policies in full, or distribute the surplus (derived from scaled policies) in the shape of dividends among the members." This was my own personal opinion of what might be done in the future, and has no more weight than the opinion of any other single member.

In his last article Mr. Hernan persists in "supposing" that our average age is 51 years, instead of 48, in spite of my statement to the

contrary. The pamphlet from which he claims to get his information was issued in May 1900 and not in 1899 as he "supposes." The fact that our average age, according to recent computations, is no higher now than a year ago, goes to prove that in spite of considerable losses in membership, the best risks have not dropped out.

Now as to "Accountant's" statement and table, I can only say, that he went to a great deal of trouble in his attempt of disproving my assertion "that our present rates are sufficient." But in spite of his great effort he fails to convince me, for two reasons:

1st. He starts his calculation on the wrong basis. I stated in the article referred to by him, that a young man of 21 pays \$14 per year, plus \$1 for expense, which makes a total annual payment of \$15. From this deduct \$2 for expense (which is considerably more than its present cost) and you have \$13 instead of \$12 as a basis to figure on. This additional dollar per year per man, with 4 per cent. compound interest added, plays havoc with Accountant's calculations.

2d. Accountant makes no allowance for lapses, while in all fairness it must be conceded, that they enter very seriously into the results of any computation of this kind, even though, as our new law provides, each lapsing member shall receive a paid-up policy equal to the amount of premiums paid, less interest. If the aforementioned dollar should not be sufficient to wipe out the supposed deficit shown in Accountant's table, this item together with the dollar would certainly accomplish that purpose.

In consideration of the above facts, I prefer to depend on estimates made by the "old line companies" for information on this subject. I have before me the American Experience 4 per cent. Net Annual Premium Table. It is true, it was not compiled to fit a certain occasion, but is for all that no less reliable. In this the rate at age 21 is given at \$12.94. Add to this our \$2 per annum for expense and we

have \$14.94. To any unbiased mind this ought to be sufficient proof that our rate of \$15 is perfectly adequate. In more advanced ages our rate compares even more favorably with the American Experience Table. At age 30 our rates are \$22 as against \$18.21 (including \$2 for expense), at 40 years, \$29 against \$24.35, and at 45, \$36 against \$29.12. Will Mr. J. Hernan please tell me why a fraternal society based on such rates should not be able to keep its promises?

For the benefit of Mr. Hernan and others who may wish to compare figures I will state that above calculations are based on the present rate of the W. & O. F., at seven assessments per year, which is the number that has been called the last 4 or 5 years. If this scale had been adopted when the society was first organized, and payments called at the rate of at least seven per year (as at present), the reserve fund would have reached such proportions that it could now safely be drawn on for any deficiencies. But the rates first adopted by the society were considerably lower, and assessments were for a long while only called 3 or 4 times per year. Besides the scale has been changed 7 or 8 times, and the inexcusable blunder of leaving members in the scale they started in was made. From this it will be seen that the present unsatisfactory condition of affairs is not due to the scale of rates in force now, but rather to the fact that this scale was not adopted and adhered to in the first place. To overcome the effects of the blunders of its early days, the society has decided to resort to the scaling of policies. As soon as the deficiency caused by former insufficient payments is made up, the society may safely return to the practice of paying policies in full under the present rate of premiums, if it chooses to do so. Judging from the present drift of opinion, however, I am led to believe that the more conservative members of the society are inclined to adhere to the plan adopted in Peoria, i. e., to distribute dividends rather than return to the practice of paying policies in full. That however is an after-consideration—a bridge that we can not cross until we get to it.

In conclusion I will remind Mr. Hernan of the fact, that it is much easier to criticise than to mend. His criticisms have been beneficial inasmuch as they induced men to think over and study the subject of life insurance. Now let him follow up his good work by suggesting a plan, or submitting a prospectus for a fraternal insurance society that will meet all requirements according to his own ideas. Some practical results might be derived from such a proposition.

J. W. FREUND.

* * *

In reply to Mr. Freund's letter I beg to refer to his own remarks regarding the expense account of the W. & O. F., as printed in No. 4 of THE REVIEW, stating that "the highest rate paid by any member is \$42 for assessments and \$1 for expenses, or \$43 in all. Deduct from this sum \$2.65 for expenses, etc."

In order to be on the safe side, the admittedly highest expense figure has to be calculated, and so "Accountant" took Mr. Freund's word, figuring \$2.65 for expense per member, leaving for age 21 a net amount of \$12.35 for the payment of losses and investment per year. The small difference of 35 cents annually would hardly have changed results to any great extent.

It must be borne in mind, that the "American Table" carries the reserve up to age 95, and it is very unlikely that the mortality experience of any beneficial society will correspond to the low figures of the regular tables. In other words, a blind reliance upon the reserve tables alone might be a very dangerous experiment, as is shown by the fact that all the regular life insurance companies do not feel satisfied in holding the reserve alone, but provide for additional safety by a surplus of from 5 per cent. to 20 per cent. of their assets.

In 'Flitcraft's Life Ins. Manual' (a standard authority), the net annual premiums of life policies for the "Actuary's" and "American" experience tables are given on the 4 per cent. and 3 per cent. basis respectively. The figures are (age 21) \$13.27 and \$14.72 respectively, or even more than according to Mr.

Freund's claim could be reserved under the most favorable conditions.

Lapses can not be included in any calculation of this kind. If anything they are an injury to the society, since as a rule only the healthy members drop out, leaving the sickly ones behind, thus increasing the mortality above the calculated figures. Such experience only accelerates the end.

If Mr. Freund will please note with care, how long it takes for mistakes in life insurance premiums to show the mischief they are working, he will appreciate the desire of all Catholics who understand something of the matter, to see the Catholic mutuals established on such a basis that failure in the end is an utter impossibility, at least as long as the funds are honestly managed. Guesswork or "suppositions" will not answer here, and it were better for all concerned if the rates or premiums were calculated with a good margin for safety, than to base the charges on a table which, while mathematically correct, makes no allowance for an occasional excess of mortality or for the sometimes unavoidable delay in the investment of accumulated funds.

ACCOUNTANT.

Mr. Freund is perfectly right when in view of his assertions he sees lack of information on my part. I am woefully ignorant, how a society can manage to be forty-eight years old in May 1900, and no older in May 1901. I am likewise at a complete loss, perfectly bewildered, when I hear Mr. Freund speaking of dividends to be paid to members of the W. & O. F. besides the regular insurance.

Mr. Freund is quibbling. He complains that Accountant forgot the 35 cents. In reality Accountant allowed at the end of the first year \$12.48, as to Mr. Freund's \$12.35.

J. HERNAN.



The Question of Vaccination.

TO THE EDITOR OF THE REVIEW.—*Sir:*

I wish to protest against the article in THE REVIEW (Vol. VIII, No. 7) headed "The Dangers of Vaccination." Perusal of the statis-

tics of small-pox epidemics in this country and abroad, will prove that the four mentioned points in the article against vaccination are entirely and absolutely false.

In refutation of the first point—"small-pox is a slight disorder and only becomes serious by injudicious treatment"—I desire to quote from the statistics mentioned. Small-pox is a most fatal disease to unvaccinated children under five years and unvaccinated adults over 30 years. It is estimated that 50 per cent. of the confluent cases and 100 per cent. of the malignant cases perish. Those that recover from small-pox are usually subject to many and severe complications and sequelae. With such a high mortality and dangerous after effects no disease can be called a "slight disorder." All diseases become more serious by injudicious treatment, and small-pox not any more so.

Second point—"vaccination provides absolutely no immunity from small-pox." The influence of vaccination for good is unquestionable, the mortality being 50 per cent. among the unvaccinated, 26 per cent. among the badly vaccinated, and only 2.3 per cent. among the efficiently vaccinated. In Prussia in 1872 the mortality per 100,000 inhabitants was 262, in 1874 vaccination and re-vaccination became obligatory and the mortality fell at once to 3.60 and in 1886 it was only 0.39 per 100,000. To-day it is practically stamped out, except on the frontiers, where it still flourishes. In 1870-71, during the Franco-Prussian war, the German army was completely vaccinated, while in the French army vaccination was optional. These two armies had the same environments, but the French army of about 800,000 lost 23,000 men by this dreadful disease, while the Prussian army of over 1,200,000 lost but 278.

Third point—"vaccination, the disease produced by vaccination, is one of the most dangerous forms of blood poisoning known." Vaccination does not in any way poison the blood, and any condition more than a local sore and slight constitutional disturbance, is the result of uncleanness or injury. Any open wound, if not protected, will become in-

fect and a condition of blood poisoning may result. Where vaccination has been performed with pure animal virus and a condition of blood poisoning has followed, it is due to unclean surroundings, dirty arms, clothing and instruments. Of the thousands I have vaccinated, which was always done under aseptic conditions, I have yet to see a complication.

Fourth point — "Through the medium of vaccination other very serious diseases are introduced into the system, such as cow-pox, scarlet fever, syphilis, consumption, and cancer." Cow-pox is another name for vaccination and with the introduction of cow-pox virus into the system an immunity against small-pox is conferred. It is impossible to inoculate one with scarlet fever, syphilis, consumption or cancer with pure animal vaccine virus, because the animals (calves) used for obtaining the virus are not susceptible to those diseases. Previous to 1875 humanised lymph for vaccination had been used and as a result of arm to arm vaccination, cases of syphilis and some other diseases occurred. But upon the introduction of pure animal virus and the vaccination being done under aseptic details, all danger of any complication whatever has been eliminated.

How vaccination confers immunity, is up to date unknown. We can only point to our statistics which show by an abundance of evidence what a blessing vaccination is. Vaccination is not claimed to be an invariable and permanent preventive of small-pox, but in an immense majority of cases successful inoculation renders the person for many years insusceptible. Communities in which vaccination and re-vaccination are thoroughly and systematically carried out are those in which small-pox has the fewest victims. On the other hand, communities in which vaccination

and re-vaccination are persistently neglected are those in which epidemics are most prevalent. In the German army the practice of re-vaccination has stamped out the disease.

Nothing in recent times has been more instructive in this connection than the fatal statistics of Montréal. The epidemic which started in 1870-71 was severe in lower Canada and persisted in Montréal until 1875. A great deal of feeling had been aroused among the French-Canadians by the occurrence of several cases of ulceration, possibly of syphilitic disease, following vaccination, and several agitators, among them a French physician of some standing, aroused a popular and wide-spread prejudice against the practice. There were indeed vaccination riots. The introduction of animal lymph was distinctly beneficial in extending the practice among the lower classes, but compulsory vaccination could not be carried out. Between the year 1876 and 1884 a considerable unprotected population grew up and the materials were ripe for an extensive epidemic. The soil had been prepared with the greatest care and it only needed the introduction of the seed. On Feb. 28th, 1885, a Pullman-car conductor, who had traveled from Chicago, where the disease had been slightly prevalent, was admitted into the Hotel-Dieu, the civic small-pox hospital being at that time closed. Isolation was not carried out, and on the first of April a servant in the hospital died of small-pox. Following her disease, with a negligence absolutely criminal, the authorities of the hospital dismissed all patients presenting no symptoms of contagion, who could go home. The disease spread like fire in dry grass. Within nine months thousands of persons were stricken with the disease and 3164 died.

JOHN A. KOCH, M. D.

Quincy, Ill., May 23rd.



The Religious World.

DOMESTIC.

*The Question of a
Catholic Daily.*

It is rumored that we are soon to have a "high-class" weekly journal, as the acknowledged representative of correct Catholic thought. Mr. Mosher of Summer School fame is the projector of the enterprise.

The *Catholic Transcript* (May 16th) thinks Mr. Mosher will fail, because—

The paper which will ultimately become the mouthpiece of the Catholics in this country will not be a weekly but a daily. It will be published in New York, and when thoroughly established and demonstrated to be feasible, it will have imitators, if not offspring, in the other great cities of the country.

With which we agree, though we are unable to share our contemporary's optimism as expressed in the following paragraphs:

There are many New York Catholics of most approved good sense who are convinced that there is a field lying fallow and awaiting a daily which shall look out for Catholic interests and devote itself, in some measure, to the diffusion of Catholic thought. There are, at a conservative estimate, one million Catholics in old New York. Brooklyn can boast of a half a million. The outlying districts including much of New York State, and all of New Jersey, Long Island, and Connecticut, would be tributary to the support of such a journal.

With a possible clientage of three millions, there is no conceivable reason why an ably conducted paper, with a Catholic flavor, should not be a tremendous success. It will require capital to finance such an enterprise. But a field so tempting will not be suffered long to run barren. The inevitable investor will see in it an excellent opportunity for multiplying his thousands. Some are convinced that his advent is almost at hand.

When the Catholics of New York shall have demonstrated their willingness and their ability to support their own daily, the other great centres of the country will fall in line, and it will not be many years before we shall have a dozen great dailies reflecting Catholic sentiment. But one weekly or one daily, circulating generally throughout

the country, is the veriest will-o'-the-wisp, and those who chase it will soon find reason to weep over their dereliction.

The *x* in the example is the *possible* clientage. How much of it will become actual if a solution is undertaken? Under present conditions, an infinitesimally small percentage, not by any means sufficient to make the venture safe. We have come to this conclusion by a careful survey of the field and are in a position to assure our Hartford contemporary that it is sustained by those on the ground best able to judge. Not that the authorities despair of the future; but they rightly think that the best method of preparing the way for a daily is to give the people a first-class weekly; if they do not support that, they will not support a first-class daily, and it is useless to offer them one.

A still better plan, in our opinion, is that lately intimated in this journal: to acquire a majority share in the stock of some existing secular daily of decent reputation, and gradually instil into it as much of the Catholic spirit as conditions may warrant.

It may appear strange to some to see THE REVIEW favor what is at bottom a policy of expedience in this important matter. But as Cardinal Newman has said, "Expedience is often one form of necessity." . . . "We see that to attempt more is to effect less; that we must accept so much, or gain nothing." ('Idea of a University,' p. 8).—ARTHUR PREUSS.



FOREIGN.

*The True Situation
in France.*

What is the matter with France? asked the *Catholic Citizen* the other day; and not knowing what answer to give, it wound up with the advice to the Abbé Magnien (Maignen, please) to quit studying the dangers of Americanism a little and write a correct answer to that puzzling question. Dr. Maignen has done so already, in a work just published, on the religious and political situa-

tion in France. *) Before reviewing it, we will give the *Citizen* an answer to its query from a source no less trustworthy than the Abbé Maignen himself :

Outsiders are astonished that the French Catholics can not check the persecution. It would require a great deal of writing to explain it. There are but two ways to succeed : civil war or the ballot. With an army and a police force so powerfully organized as in France, it is impossible to think of a rising, as formerly in the Vendée. On the other hand, Pope and bishops would be the first to oppose it.

As to the ballot, were the elections to take place now, they would turn against the government, but there will be no elections till a year from now.

It must not be forgotten, either, that the great majority of the people is anti-clerical, i. e., inimical to the clergy, rather than to religion. The majority of French Catholics is composed of men that were baptized, made their first communion, married in church, and expect to be buried there, as they generally receive the last sacraments, although often in a very doubtful disposition. But they never perform their Easter duty, they hardly ever hear mass on Sundays, feign a spirit of unbelief which they not always have, and delight in ridiculing the clergy.

Respect for the priest, as in Ireland and Germany, does not exist in France, except among the farmers of the Bretagne. Everywhere else, even those Catholics that go to mass and make their Easter duty, are convinced that in all political questions they know more than the priest.

Had the government not attacked the army, which is by far more popular than the priesthood, we could not even expect any relief from the elections. But thanks to the solidarity that daily grows closer, between the priest and the soldier, the priest grows less unpopular.

Should the elections of 1902 result like those held in Paris last year—and that is all that

can be expected—the majority hostile to the government, will be divided on religious questions, and one faction will vote with the Free-Masons against the Catholics.

On the other hand, it is probable that the government, should the elections go against it, will dissolve the new Chambers, constitutionally at first, by armed force next, and then there will be civil war, if the army gets tired of submitting to all sorts of abuse and oppression.

French customs and traditions are quite different from those of England and America. There meetings and parades are held, discussions entered into by the citizens without police interference. In France, if a working-men's union would organise a public manifestation, it would be stopped at once by the police. A street parade would immediately be surrounded, attacked, and dispersed by the soldiery or an army of police agents. The leaders would be marched to prison, and such participants as might be in the government employ, would be dismissed at once. The leaders of Catholic unions (*cercles*) would be blamed by the bishops, reprovved by the Nuncio, etc.* Contemplate the case of Father Coubé, S. J. As soon as a priest dares to speak out on these burning questions, the Bishop is the first to gag him. There were sixty thousand men at Lourdes when Père Coubé preached. It was a grand demonstration of faith and religious enthusiasm, but the manifestation will not be renewed, and the government will not be alone in its opposition.—

We believe the foregoing from a correspondent of THE REVIEW in Paris, gives a good insight into the actual situation of France. We believe, too, it is about time for our Liberals to quit calling "refractaires" men who, like Father Coubé, the Abbé Maignen, the editors of the *Vérité* and a handful of others, stand up boldly against the encroachments of a tyrannical government, and even dare to speak the truth in the presence of weak-kneed Church dignitaries, who are dumb while the State tramples under foot the most sacred rights of its citizens.—J. F. M.

*) 'Nationalisme, Catholicisme, Revolution.' Paris: Victor Re-taux, 82 Rue Bonaparte, 1901. The book will be reviewed soon in this journal. [A. P.]

Germany.

The Committee of the Reichstag to which the Centre's bill for religious toleration had been referred, has completed its discussion of the measure and decided to report favorably the first and main portion thereof, dealing with the religious liberty of all citizens of the empire. The second part of

the bill, regulating such particular questions as the religious training of children, the change of creed, etc., was withdrawn by the Centre party for reasons of expedience, principally the press of time. The Cologne *Volkszeitung* expects that the Reichstag will pass the modified bill and that the Federal Council will not refuse its approval.—S.

Current Educational Topics.

Another Absurd School Fad.

Mr. Henry Suder, superintendent of physical culture, declares that "skoliosis," sometimes termed "school sickness," is prevalent among the pupils in the Chicago public schools. He says that fully one-third, or perhaps one-half, of the pupils in the schools are affected by "skoliosis," which "is caused primarily by work in the school room." The remedy is regular outdoor exercise commencing early in life and continued during the school period.

Walking is no doubt the best kind of exercise to remove or prevent "skoliosis." But the discoverer of this disease says that the proper form of exercise is "systematic gymnastics"—probably dumb-bells, pole-jumping and similar artificial devices for unnaturally training the muscles.

This illustrates the entire multifarious, preposterous, and costly system of "fads," rightly observes the *Chronicle* (May 20th). The "faddists" declare that children should ride and not walk to school. Then a disease caused by sedentary habits and lack of exercise is discovered. To stop or cure the disease an expensive apparatus and a high salaried instructor are required. If they would make the children walk instead of ride to school the disease would be cured or would never be heard of.

**The Struggle for Christian Schools in Prussia.**

The schools in Prussia have always been denominational. Catholic schools with Catholic teachers and textbooks for Catholic children; Prot-

estant schools for Protestant children, etc.; religious instruction given in the school and during school hours by the priest or minister; school inspection by the same. The Culturkampf, however, nearly wrecked the denominational school. The notorious Culturkampf Minister Falk introduced non-denominational or neutral schools in many places, especially in cities with a large mixed population, drove the priest out of the school, and had not the Orthodox Protestants themselves become alarmed and made common cause with the Catholics, the denominational principle would have been destroyed. When Minister Falk was dismissed, a happy return to the old system began to be inaugurated. This fight for the schools has always been regarded by the Catholics as the first and foremost of all their duties. And it is owing to the unwearying efforts of the Centre party in the Prussian legislature that the Prussian government has been compelled to return to the sound old principles of Christian education. The result is that to-day against more than 36,000 denominational schools there are only about 600 neutral schools. In these neutral schools religious instruction is also obligatory.

In this vital matter the members of the Centre party never relax their vigilance. During the last few weeks they have renewed their complaints and their protests, for the government, wherever it can do so, favors the Protestants. Thus, in Catholic provinces it often establishes a Protestant denominational school for a dozen children—nay, for four Protestant children, near Cologne (Prussian legislature, March 20th), which has to be sup-

ported by the Catholic taxpayers along with their own; whereas, in Protestant provinces a Catholic school counting a hundred and more children has to be supported sometimes for years out of the pockets of the Catholic parents before they can succeed in getting their share of the taxes for its support. These things the members of the Centre party in their fearless speeches proclaim before the

whole country and thus shame the government into redressing the injustice. If the Centre party in Prussia had achieved nothing else these twenty-five years than the safeguarding of the schools, they would for this alone have earned the undying gratitude not only of all lovers of the Church but of all lovers of their country.—*Messenger of the Sacred Heart* [No. 5.]

NOTES AND REMARKS.

The more the decision of the Supreme Court in the insular cases is studied, the less satisfaction it gives to anybody. It left unsettled as much as it settled, and in what it purported to settle resort was had to a violent forcing of opposite arguments into a mechanical, not a chemical mixture. The result is that even so good an administration newspaper as the *New York Times*, which hoped for and accepted the decision giving Congress unlimited power over our island possessions, speaks of the opinion of the Court as without "intellectual or moral weight." In fact, the entire press of the country is busy pointing out or trying to explain away the inconsistencies of the several decisions. The Attorney-General is in doubt what the real effect of the decision is; so is Secretary Root, so is the President. There is a general and painful feeling among lawyers that the decision was really indecision, and that the Court went upon the theory which Cardinal Newman declared to be that of all trimming minds, that "Mistiness is the mother of reason." In these circumstances the *New York Evening Post* submits that it is highly desirable for the Supreme Court to follow its own present in the income tax cases and order a reargument.



Since vetoing Senator Odell's Free Transportation Bill, Governor Yates has been roundly abused by a great many of our daily papers. The following clipping from the *Peoria Herald-Transcript* (May 23rd) is a

notable exception, and the editor deserves credit for having the courage of his convictions:

A good deal of criticism has been provoked by the Governor's veto of the bill providing for free rides for the pupils of the rural districts to and from school. On the other hand we are informed that the children in the city schools have too little exercise, and to obviate this difficulty expensive gymnasiums have to be built. It is a hard thing to suit the schoolmasters of the present day, and it is a foolish thing to attempt it. The boys and girls of the rural districts are better without free rides to the schools. They can walk and it is much better they should. The people provide free schools for the instruction of the rich and poor alike, and if any child is too good or too delicate to walk to school it is hardly worth the trouble of educating. Let the pupils walk or let their parents drive them there at their own expense.



The Catholic population of the Diocese of St. Augustine, which comprises nearly the whole State of Florida, once entirely Catholic, is given in this year's Catholic Directory as 7,000. Last year the record was 18,000. The decrease was explained by Father Maher of the Cathedral to a *Standard and Times'* correspondent (May 18th). He says Bishop Moore dropped 11,000 Cubans from the count because they are Catholics in name only.

But why have these people ceased to practice their religion?

BOOK REVIEWS AND LITERARY NOTES.

A Mirror for Monks. By Lewis Blossius, Monk of St. Bennets' Order. New and revised edition. B. Herder, St. Louis. Net, 20 cts.

We are glad to welcome a new and revised edition of this little book, which for all its apparent insignificance is a real gem in ascetic literature. Time has acknowledged its worth, and the very name of its author is a sufficient guarantee for the truth of our statement. The present translation is a revised reprint of one published at Paris in 1676, and revised again in our days by Lord Coleridge at the suggestion of his friends, amongst them Dr. Newman and Mr. Gladstone. The general value of this work has been well characterized by Lamennais in the introduction to his French translation of it (1820):

It would be a great mistake to suppose, on account of its title, that (this work) is of use only to those for whom it seems to have been chiefly composed. There is no Christian, in whatever station he may be, who may not read it and meditate upon it with profit. All the precepts of the spiritual life, all the counsels which can lead to perfection, are here brought together and, we are not afraid to say, presented with a charm of manner which renders them attractive."

In our opinion there is not the least exaggeration of truth contained in these statements.—S.



Meditations on Psalms Penitential. By the Author of 'Meditations on the Psalms of the Little Office'. B. Herder, St. Louis. Net, 75 cts.

In this volume the Vulgate text and the Douay translation of each verse in parallel columns are followed by a short and critical paraphrase. For each Psalm a few general remarks on its character, its division, and its use by the Church in her public offices introduce the principal part of the book, a meditation consisting of three points. The form of prayer in which the meditations are given, is intended as a help to enter more deeply into the devout sense of the inspired text, "this inexhaustible fount of devotion" to the true penitent; "for the contrite soul can find no fitter words wherein to break silence and utter its lamentation before God" (Preface).—S.

Six Thousand Years of History.

We are in receipt of the following from a valued contributor:

In regard to 'Six Thousand Years of History,' noticed by me a few weeks ago, and since by Rev. J. G. Sailer, I would say for the information of your readers that it consists of ten volumes, is published by E. R. Dumont, Chicago, and is sold to clergymen at \$14.88. When the agent called, I said I would take it on trial. I looked it over somewhat and found nothing decidedly anti-Catholic. After I had paid for it I noticed several things, of which I mentioned a few in THE REVIEW, and now on a more careful perusal, I am constrained to say that the work is biased and unreliable. For instance, Schiller is quoted as the chief authority on many phases of German history. In the volume 'Great Philosophers' you will find Giordano Bruno, Kant, Fichte, Hegel, etc., praised and extolled. Abelard is called the best-known Scholastic and is placed above St. Thomas (page 183). The latter's "logic becomes so involved as to become hopelessly obscure." "All the results of his philosophy are totally valueless, inasmuch as he started from false premises." His system is called a logomachy par excellence. This will suffice to show what the work is, and even at the expense of getting laughed at, I am willing to give the readers of THE REVIEW the benefit of my experience. I say with Rev. J. G. Sailer: "Donate your money to the poor, rather than waste it on such works."—JOS. M. THIES.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

Meditations and Exercises for the Illuminative Way. By Michael of Coutances. First printed A. D. 1597. Net 70 cts.

Holy and Blessed Children. A Legend for Children. From the German. Boards. Net, 25 cts.

The Little Flower of Jesus: Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.60.

Meditations on the Sacred Heart. By Jos. Egger, S. J. Net, 70 cts.

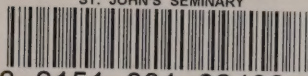
Intemperance. Natural Remedies, Spiritual Remedies, Auxiliary Remedies. By Prof. Campbell. Net, 50 cts.

The Life and Death of Thomas Wolsey, Cardinal. Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.

Life of the Ven. Thomas a Kempis. By Don Vincent Scully. With an introduction by Sir Francis Cruise. Net, \$1.35.

The Six Golden Cords of a Mother's Heart. By Rev. J. O'Reilly. Net, 30 cts.

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